ders, as far down as his armpits. This was called "the flowery garment."

And from both ears hung curved, gold, shell pendants.[8] And they fitted [his ears] with ear plugs made of a mosaic of turquoise. And [he wore] a shell necklace. Moreover, his breast ornament was of white sea shells.

And then his lip plug was a slender snail shell lip plug. And hanging from his shoulders was what was like a cord bag called *icpatonia*.[9]

Then they placed golden bracelets on both upper arms, and on both wrists they put carved bracelets with precious stones, covering almost all the forearm. And he put on his net cape like a fish-net of wide mesh with a fringe of brown cotton thread.[10] And his costly breech clout reached to the calves of his legs.

And then they placed his bells on both legs, all golden bells, called *oiouilli*. These, as he ran, went jingling and ringing. Thus they resounded. Add he had princely sandals with ocelot skin ears. Thus was arrayed he who died after one year.

When [the feast] of Toxcatl was drawing near, when it was approaching him, when it was coming to him, first they married him to [four] women whom they sought out [for him]. He was married in [the month of] Uey tozoztli.

And he left off, scattered in various places, and abandoned the ornaments he had had, in which he had walked about fasting, painted black. His hair was shorn; he was given a tuft of hair tied upon his forehead, like that of a war captain. Thus they bound [his hair], knotting it [with brown cotton thread] called *tochiacatl;* and they tied to his long hair[11] his forked heron feather ornament with single quetzal feathers attached.

Only twenty days he lived, lying with and married to the women. Four women he lived with, who also were cared for, for one year, in the guardian's house.

The first one was named Xochiquetzal; the second, Xilonen; the third, Atlanonan; the fourth, Uixtociuatl.

And still on the eve of [the feast of] Toxcatl, still five days from it, on the fifth day [before it], when

campa ic mapanaia, ycuacapa quiquixtinia: in motenexa xochicapâli.

Auh yn jnacazcuech nenenoc pipilcatiuja tzucujtlacpcololli: youn conaqujuia icoiolnacoch, teuxiujtl in tlachionilli, tlaxiuhçaolli: youn chipolcuacat, yn jcuaquj, oc cepa yiclpanenquj jxtac cilin.

Auh njman ic yeyacauh, ieçacapian tecciztli: auh ycujtlapan pilcatiuh itoca Jcpatoxi, iuhqujn icpatiquipilli:

njman ic nenenoc teucujtlamatenecatl conelelalitiuh in jacolpâ, youn in nenenoc imaquechtlan, xinmaquixtli in contetecatiuh, achi vel qujxtlatlamja yn jmatzotzopaz: auh çan ycuechin in quiquentiuh, iuhquin xoujlmatlatl ic cocoiaoac, tochiacatl ynic tentlaiooalo: youn ytlaçomaxtli quimetztopeoa:

auh njman ic ycoiol nenecoc, icnic in contlalitiuh, muchi teucujtlatl in coiolli, mjtoa oioouli: iehoatl inic xxxamacatiuh, ynic tzitzilicacatiuh, ynic caquizti: youn itzcac occhunacace: yuja in machichioaia, in iehoatl miquja ce xiuitl:

yn iquac ic oalacitiuh toxcatl, in ic itech onapachiuhtiuh, yn ic itech onacitiuh, achtopa tlapaliuhcatia, cihoatl quittaia, mocioaoatinia ipan vey tozoztli.

Auh quiçepeoaia, quitlatlalisia, quicaoa, yn jnechchioal ocatca, yn ipan onotlilçauhtinenca, mexima, mjaquaztzontia, iuhquinma iautequjoa, ontlalpia, ontlacuja: ynic ontlalpia, itoca tochiacatl, xittomonjpitica: youn yantzcel, quetzalmjauaio, itzotzocol itech quiipia:

çan cempaalilhuitl in oncioacuchtinemi, yn oncioacotinemj: nauhtin in cioa q'nujcatinenca, no cexiuhtica in ytlaoia calpixcan:

y ce itoca xochiquetzal, ynjc vme xilone, ynjc ey Atlatona, ynjc nauj, vintociouel.

Auh in ie itenhla Toxcatl, oc macujltica, tlama-

8. "Unos orejillas de oro" (Sahagún; loc. cit.).

9. "Llevaba a las espaldas, en ocasiones como bolsa, de un palmo en cuadro de lienzo blanco, con sus bordes y flecadura" (loc. cit.).

10. Cf. Sahagún (Bustamante edition), Vol. II, p. 318.

11. Cf. *ibid.*, Vol. I, p. 160. The corresponding Spanish text, however, reads: "con una pluma rayada, atravesada aquella cintilla de los cabellos, *que hacían como una horquilla, hechas de plumas, y era, y turbiando, cosa curiosa, que olían diversos ordenes.*" Clavi (*op. cit.*, Vol. I, p. 90) describes the same ornament as follows: "The first kind of ornament [which] has a design called, by Sahagún, *quetzalmo cihuatl*, because of the number worn in *cuchcuelt* or red feather.

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Nineteenth Chapter, in which is described the ordering of the market place, and [how] the ruler took great care of it.

The ruler took care of the directing of the market place and all things sold, for the good of the common folk, the vassals, and all dwellers in the city, the poor, the unfortunate, so that [these] might not be abused, nor suffer harm, nor be deceived nor disdained. Thus were things bought, or sold: they arranged them in order so that each thing sold would be placed separately—in its own place or station. They were not spread about in confusion.

Market place directors were appointed to office. They cared for, and attended to, the market place and all and each of the things sold—the merchandise which was there. Each of the directors took care, and was charged, that no one might deceive another, and how [articles] might be priced and sold.

●[306] Separate were those who sold gold and silver, and green stone, and turquoise, and emeralds, and quetzal feathers, and [those of] the blue cotinga, and the red spoonbill, and all the various precious feathers of birds, which were needed for devices and shields.

[291 278] Separate were those who sold chocolate, aromatic herbs,[1] and vanilla. Apart were those who sold great capes, costly capes, embroidered capes, costly breech clouts, embroidered skirts and shifts, large common capes, maguey fiber capes, and thin maguey fiber capes.

[262] And all food necessary to them also was sold separately: dried grains of maize, white, black, red, and yellow; yellow beans, white ones, black, red; pinto beans; large beans; gray amaranth seed, red amaranth seed, and fish amaranth; white chía,[2] black chía, and the wrinkled variety;[3] salt; fowl; turkey cocks and hens; quail; rabbits, hares, and deer; ducks

Ic caxtolli onnauj capitulo: ipan mjtoa, in tlatecpanalitli in tianqujzco: suh in ichtaat tlatoanj, cenca qujmocujtlaujaia.

In tlatoanj qujmocujtlaujaia ipan tlatoaia in tianqujztli, ioã itqujch tlanamactli, inpampa cujtlapilli, atlapalli, maçonalli, ioan itqujch aca, tepeoa in jcnotlacatl, in motolinja, injc amo quequelolloz, injc amo nexictiloz, injc motlacouja, in anqo itla qujmonmaqujlia quitecpanaia, injc nononqua monamacaz, icecentlamantli tlaoamactli, çan ieeian, çan iooncian, amo ixnelhuhtoca,

quimjxquettzaia, in tianquizpan tlaiacanque, in qujmocujtlaujaia, in ipan tlatoaia in tianquiztli: ioan itquich tlanamactli, icecẽtlamantli tlanamactli, tiamjctli, ipan manca, qujmocujtlaujaia cecentlamantin tlaiacanque, in innecujtlaujl catca, injc aiac tetixicoz, ioan quenjn tlapetlloaz, quenjn tlanamacoz.

Nonqua onoca in quinamaca in coztic, ioan iztac teucujtlatl, ioan chalchiujtl, ioan teuxiujtl ioã quetzalitztli, ioan quetzalli, ioã xiuhtototl, ioan tlauhquechol, ioan itquich nepapan totoniujtl, tlaçotli in jtech monequja tlaujztli chimalli.

Nonqua onoca in quinamaca cacaoutl, vej nacaztli, tlilxochitl. Nonqua onoca in quinamac: veuej tilmatli, tlaçotilmatli, tlamachio tilmatli, tlaçomaxtlatl, tlamachcuejtl, tlamachvipilli, quachtli, ichtilmatli, piatl,

ioan in itquich qualonj, in tetech monequj, no nonqua monamaca, tlaolli iztac, iauhtlaolli xiuhtoctlaolli, coztic tlaolli, coztic etl, iztac etl, thilletl, chichiltic etl, çolcujcujlric etl, aiecotli. Nexouhtli, chichiltic ouhtli, mjchiouhtli. Iztac chia, tiltic chiã, chiantzotzol, iztatl: totoli, vexolotl, çiaoxotoli, çoli, tochi, çitli, maçatl, canouhtli, atzitzicujlotl, pipiecan,

1. For *tonatiuh*: *Cymbopogon grandiflorum* (Trinal) Balf. in Kunnow, *op. cit.*, p. 335.
2. Cf. Chap. 18, n. 23, *supra*.
3. Cf. Chap. 13, n. 37, *supra*. Sahagún (Rubredo ed.), III, p. 61, says it is "una semilla como hormiga blanca."